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THE

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AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

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VOL. XV.

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PUBLISHED BY ORDER OF THE DIRECTORS OF THE AMERICAN  
COLONIZATION SOCIETY.

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WASHINGTON:

1839.

## NOTICE.

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To complete the volume to which this Index belongs, has been much desired, and has been in contemplation since the death of Mr. DUNN, the proprietor of the work at that time. But the unsettled state of the affairs of the deceased, and the slow process since in collecting the money due his estate, rendered it impossible to do so before this. It is hoped, however, that the volume being now complete, no further obstacles will be in the way of speedy collections, and that the orphan children of Mr. DUNN will thus be opportunely relieved.

To those persons especially who have been in the habit of preserving and having the Repository bound, for future reference, this title and index will be very acceptable, and of the greatest utility.

WASHINGTON, OCT. 4, 1841.



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NOTICE.

Communications relating to Claims against the Society, Emigrants, Agencies, Reports from Agents, &c., are to be addressed to S. WILKESON, General Agent of the A. C. S.

All Remittances of Money should be made to the Treasurer, P. THOMPSON—Checks, Drafts, and Certificates of Deposit, to be made payable to his order.

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TO THE SUBSCRIBERS TO THE CHRISTIAN STATES-  
MAN AND COLONIZATION HERALD.

It has been in agitation for some time past to effect a union between the Christian Statesman, the Colonization Herald, and the African Repository. The leading features of these three periodicals have been, from the commencement, essentially the same, and their separate publication has been considered by many as involving an unnecessary expense. It is evidently the duty of those who are entrusted in any shape with the interests of the Colonization cause, to observe a strict economy. Were we released from the obligation to send out emigrants to Africa, and to sustain the Colonies which have been planted there,—were it our object, like that of the Abolitionists, merely to agitate the Public,—we might perhaps be more free of our means, in the shape of publications. But we have other duties, higher interests, and nobler ends, to task our resources. We have the well-being of millions abroad, as well as at home, to stimulate us to action and impress upon us a wise economy of the means which piety and patriotism may place at our disposal.

The only question of real solicitude with us has been, as to the form in which the union of these three periodicals should be issued. An open, weekly sheet, like that of the Statesman, for popular impression, seemed the most preferable. But there are many papers, connected with the proceedings of the Colonization Society, which it is desirable should be presented in a less perishable shape. It also appeared desirable that the journal should be one of less expense to the subscribers than what would attach to the publication of a large, weekly sheet. Under all these considerations, we deter-

mined to retain the African Repository in its present convenient form, and to merge the Statesman and Herald in it. The Repository is published semi-monthly; the postage on it is only that of an ordinary newspaper, and the subscription for the year much less. We hope this arrangement will be satisfactory to the readers of the Statesman and Herald, and to the friends of Colonization generally. The talent and resources of the three journals will now be brought to enrich the columns of the one, and will, we trust, enhance its claims to public favor and confidence.

We shall, in this paper, advocate with untiring zeal, the great principles involved in the American Colonization Society. We shall enforce the claims of this enterprise as meriting the united, earnest, and liberal support, of all Christians, Patriots, and Philanthropists, throughout the land. We shall support this enterprise as one fraught with alleviating hopes to this country, and as affording the only available channel, that now presents itself, through which the light and influence of Civilization and Christianity can be poured upon the dark bosom of Africa.

We shall give a careful attention to the Slave Trade, as it exists on the coast of Africa, the remedial measures which wisdom and humanity may suggest; and we shall appeal to the justice and philanthropy of this great nation to perform, in good faith, the stipulations, express or implied, in the compact which now exists between this country and Great Britain, for its suppression. And we shall expose to merited rebuke and chastisement, any American who shall dishonor his country, by a participation in this cruel traffic.

We shall arrest, so far as it may be in our power, the injuries resulting from the precipitate measures and denunciatory spirit of the Abolitionists. And, at the same time, endeavor to present in a clear, impressive light, the evils connected with a system of involuntary servitude. It will be our aim to move men, not by Abolition threats and maledictions, but by those humane and sacred influences, which silently shape and fortify moral convictions.

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#### ANOTHER EXPEDITION TO AFRICA.

The Colonization Society's ship *Saluda*, sailed from Norfolk, on the first of this month, with thirty-nine emigrants, for Liberia. All these emigrants, with the exception of one, were liberated slaves, and most of them were in the youth and vigor of life. They left in good health and excellent spirits. May a kind Providence preserve and prosper them.

The settlement of these emigrants in Liberia will increase the physical, and, perhaps, moral force of that Commonwealth. A number of them are mechanics, and have taken with them the implements of their trade. They will find occupation, not only in the Colony, but if they choose, with the native chiefs of the country. These little monarchs are constantly sending to the Colonies for mechanics, with the offer of the most liberal wages. It is through

such channels as these that the arts, with all the humanizing and elevating influences which they exert, are to be introduced into this savage land. Letters and Religion will accompany them; and, among a people so teachable, establish themselves with incredible facility. There are no casts here to be broken down; no sacred mysteries, sanctioned by the subtlety of the learned, or the superstition of ages, to be dispelled:—all is nature in its most untutored forms, and under the skill of superior intelligence, may be moulded into almost any shape. The most certain and important results of these teachings will be, a diminution, if not destruction, of the Slave Trade. Give the African the Bible, and he will cease to sell his brother into foreign bondage. Can any man who claims to be a Christian, or to possess the common principles of humanity, array himself against such an enterprise? Can the Abolitionist justify his hostility to his conscience and his God? Is it not enough that he withholds his own countenance and aid; and should he blindly seek to hinder and destroy the work of others? His enmity to the Colonization cause is the most inexplicable problem that tasks the patience and darkens the moral hopes of the age!

The energy with which the operations of the Colonization Society are now conducted, under the practical, business talent of the General Agent, is evinced in the despatch with which the *Saluda* started on her second voyage for Liberia. At her return, no preparations had been made for her being immediately sent out again, as it was a question to be decided by the condition of the Colony, whether she should not be detained on that coast. Yet, in a few days, we see her starting again with a large number of emigrants, and a cargo of valuable merchandise. Hardly a shipping house in the country conducts its business with greater promptitude. And what the more surprises one still is, that this energy is maintained amid embarrassments that might well discourage and defeat most men. But it happens to this enterprise, as it ever will to all of a similar nature, that when in its greatest extremities, the essential means come to its aid. Providence helps those who strive to help themselves. Our best assurance of this higher aid, in the hour of need, lies in our own assiduous energy and faith. God bless Africa, and forgive her foes!

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**COLONIZATION.**—The Hon. Mr. Slade, a member of Congress from Vermont, has given the following testimony to the claims of the Colonization Society: “The single object of this Society, namely, the Colonization of free people of color on the coast of Africa, is large enough to command the highest energies and warmest aspirations of Christian philanthropy; and in the prosecution of this object we will, undaunted by opposition, and unmoved by reproach, steadfastly, and patiently, and perseveringly go forward, with a firm reliance on Divine Providence that ‘we shall in due season reap if we faint not.’”



## FROM MR. ADAMS'S SECOND LETTER.

"The prohibition of the importation of slaves from Africa, combining with the increased value of slave labor, has given to the domestic producer of the living article of merchandise, all the benefits of a monopoly; which the Colonization Society has still further promoted, by reducing the number of the living chattels, and thereby increasing the demand for them in the market."

Mr. Adams here finds an objection to the Colonization Society, because its operations in effecting the freedom of a portion of the slaves, increase the value of those that remain in servitude. Now, if this objection be valid, it precludes all partial emancipation; it takes from every individual not only the obligation, but the moral expediency of giving freedom to his slaves, since it would only increase the value of those over whom this freedom should not be extended; it arrests at once and forever all manumission, unless the whole country should rise, to a man, and in the same hour declare all the slaves free.

Had Mr. Adams been standing by the death-bed of Capt. Ross, of Mississippi, and been informed by that truly benevolent man, that he proposed freeing his two hundred slaves, Mr. Adams, to be consistent with his own principles; would have replied, "No, Capt. Ross, I trust you will do no such thing, for, by freeing these, you will only enhance the value of all the other slaves in Mississippi." Happily for the cause of humanity and African Colonization, Mr. Adams, with his sophistical arguments, was away; and two hundred human beings obtained their freedom, as the benevolent Ross expired.

The other objections advanced by Mr. Adams against the Colonization Society, are quite as absurd as the one we have noticed. We may, perhaps, hereafter expose their weakness and inconsistency. How a man possessed of the acumen and force, usually ascribed to Mr. Adams, could have fallen into such childish absurdities, is incomprehensible to us. Perhaps it may have resulted from the fact that, having denounced the measures of the Abolitionists, he considered himself obliged, for the sake of a seeming impartiality, to say something in disparagement of Colonization; but, finding no real, sound objections, was forced to coin a few, such as they might be, out of the phantoms of his own imagination.

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ANDOVER, MASS.—A correspondent of Judge Wilkeson, writes from this place as follows: "We have formed a male society, under the cognomen of the Andover Colonization Society, auxiliary to the American Colonization Society, and we think it will soon number one hundred and fifty members, there being now more than one hundred. To the Society belong the venerable Professors of the Andover Theological Seminary, viz., Rev. Drs. Edwards, Woods, Stewart, Emmerson, and Park; and all the principals and teachers of the Latin and English schools, with one exception. The Professors think it is time to act, and they have done accordingly, and taken a firm stand. The greatest efforts have been made here by the Abolitionists, as the most important place, but their cause is gone."

## FREE SUGAR.

It is expected that the *Saluda*, which has just sailed for Liberia, with emigrants and merchandise, will bring with her, on her return, some twenty or thirty hogsheads of sugar. We anticipate this cargo with the more pleasure, as it will afford the Abolitionists an opportunity of encouraging *free, black* labor. It is an article of their social compact, not to wear, eat or drink, any thing that is the product of slave labor. This sugar, however, falls not under the ban; for it is produced by men who are not only *free*, but *black* besides. But then there is this difficulty,—it is produced by men who have been planted on the shores of Africa by the *Colonization Society*! this, perhaps, will be an insurmountable objection to its use. How strange and out of place would an advertisement of Liberia Sugar appear in one of their papers! And yet, why should they so hate the labors of the poor African, who has gone home to the land of his fathers? Why is it that the poor negro, the moment he is freed and provided with a home by the beneficent action of the *Colonization Society*, should lose all claim to their sympathy and regard? Why should they denounce him as a fool, and his benefactors as knaves and impostors?

## WINDOW BLINDS.

The Abolitionists advertise a new window blind or curtain, which represents a negro taking refuge behind a stump, from the whip of his pursuing master. This is done to impress children with a true horror of slavery. It reminds us of a man who got an artist to paint a monster on his parlor wall, which he called the devil, for the purpose of inspiring his children with a horror and hatred towards the personage so represented. But familiarity soon deprived the monster of all his terrors, and in fact enshrined him among the most common household associations. The good man seeing this, had the diabolical image effaced, and so the matter rested, till an incident occurred, which showed the practical impressions of the experiment.

Young Robert had become very dilatory in getting his lessons, and the father promised him, by way of encouragement, if he would get them punctually for one month, and bring him a certificate from his school master to that effect, he would give him any picture he might name. At the expiration of the month, the more diligent Robert brought the certificate, and demanded his reward. "And what picture will you have," inquired the father, half regretting the thoughtless liberality of his promise. "I want," said Robert, "that picture of the devil put back again on the wall, *for I loves to see him grin.*"

MORE CRUELTY.—The Abolition prints, who parade in their papers all the advertisements which appear in Southern papers for the recovery of runaway negroes, as an evidence of the hardships and cruelties which they

are supposed to suffer, can add the following to their list, which we communicate for their special information. It appears in the rates of *advertising*, in the Southern Banner, published at Athens, Georgia: . "Husbands who wish to advertise their wives, will be charged *five dollars*, to be paid invariably in advance." It is true, the runaway wives thus advertised are *white*, and this circumstance may, perhaps, render their advertisement worse than nothing to the Abolitionists. It won't answer the purpose, will it Mr. Editor of the Emancipator?

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LETTERS FROM THE CORRESPONDING SECRETARY OF THE SOCIETY.

VICKSBURG, JULY 6, 1839.

On the 27th of June, a number of the intelligent and benevolent Ladies of Natchez and its vicinity, assembled in the session room of the Rev. Mr. Winchester's church, and after listening to a brief statement of the necessity for increased contributions to aid the cause of Colonization, Education, and Christianity in Liberia, organized themselves into an association for that end, opening a wide door for admission to their Society by making the terms an annual contribution of not less than one dollar, and for life-membership the payment of ten dollars a year for ten years. This Society will embrace Ladies from all denominations and from every part of Adams county, and from the zeal and wealth of those who have adopted its constitution, will prove a very important auxiliary in the instruction and improvement of the African Colonies, and of the native tribes in their vicinity. Nor can their efforts and example fail to excite a deeper and more universal interest in the scheme of Colonization among the citizens of Natchez, and indeed of the whole State. How desirable that similar societies should rise into life and activity in every portion of the Union. Nothing benevolent and gracious can be inappropriate for woman. As in her person all-perfect beauty is enshrined, every virtue should find its temple in her heart. The instinctive responses of that heart are often more oracular in morals, more true to humanity, than the elaborated conclusions of statesmen and philanthropists.

It is delightful to observe an increasing concern for the religious instruction of the slave population, among all sects of Christians throughout this South-western country. No field of better promise is opening for the efforts of true and judicious Christian ministers, than among this population in the South. The planters (with some exceptions) are disposed to encourage their servants to meet on the Sabbath, on their respective plantations, and receive instruction on religious subjects, from preachers who enjoy public confidence. Several Methodist ministers in the State of Mississippi, are devoting themselves exclusively to the religious instruction of the slaves. A Presbyterian clergyman has, for several years past, been devoted to this good work on four or five of the plantations in the neighborhood of Natchez, and been wholly supported by their proprietors. Loss of health has compelled him to leave his post; but another gentleman has been found ready to occupy it. Planters who have long been unmindful of their obligations to secure the benefits of Christianity, as preached by true-hearted ministers to their servants, are now disposed to adopt measures for the purpose.

The Methodist colored congregation in New Orleans is large, and comprises three or four hundred members of the society, who are not surpassed (as I was told by their preacher, a very intelligent white minister) for their exemplary lives and Christian spirit, by any church in that city. Nearly all



are slaves, but they have been able to subscribe about \$2,000 for the erection of a church—that in which they now worship being small and inconvenient.

The Rev. Mr. Marshall, of the Methodist church, preaches every Sunday afternoon to a large congregation of the colored people in Vicksburg, who have made a subscription of about \$1,000 towards the construction of a church.

A portion of the colored population of Natchez find seats in the Presbyterian and Methodist churches, and in the construction of the Episcopal church, (now well nigh completed,) ample accommodations are to be made for their benefit.

The friends of good order and morality in Mississippi are rejoicing to observe the happy effects of the law passed by the State Legislature at its last session, for the suppression of intemperance. Thousands of tippling houses are already closed, and the licenses of the keepers of these establishments are expiring daily, never to be renewed. The law forbids, under a heavy penalty, the sale of spirituous or vinous liquors, in less quantities than one gallon, and all permission to drink in or about the house of the seller. Gen. H. S. Foote, of Hinds county, was the great advocate for this measure, and experienced not less reproach from its opposers than applause from its friends. Gov. McNutt is a warm friend of this law;—nor is it easy to say how much crime, how many murders, will be annually prevented, or what millions saved, by its enactment.

G.

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St. Louis, July 18, 1839.

I left Vicksburg, in the steamer Pawnee, on the 10th, and arrived here on the 17th, in the St. Louis, the Pawnee having broken her main shaft about three hundred miles below. The St. Louis is said to be the largest and best boat on the Mississippi, and is under the direction of very able and skilful officers. She is two hundred and thirty feet in length, has a double engine, state rooms the whole length of the upper deck, opening within the cabin and upon the deck, so as to secure the freest circulation of air, and against the powerful current of the Mississippi has made her way from New Orleans to St. Louis in five days and eighteen hours.

A passage in a good boat, either up or down the Mississippi, is delightful. With little variety or beauty of scenery below the Ohio, incidents frequently occur to excite interest, and with books and conversation one may be agreeably occupied. Boats touch occasionally at villages or plantations to leave freight or passengers, and twice at least in the day, (usually in the morning or evening,) stop for re-supplies of wood.

The point of land in Illinois, at the junction of the Mississippi and Ohio, is owned, I learn, by an English company of capitalists, who have resolved to lay there the foundations of a city, to bear the name of *Cairo*. They purpose expending several millions of dollars in laying out a city and erecting buildings, to be rented on favorable terms to settlers, who are also to have pre-emption rights to the property thus rented. The situation is low, and reported to be unhealthy, and the growth and advantages of St. Louis and Louisville, stand opposed to the success of the enterprise. Yet, it may succeed. A stranger looking upon a map, would say it must.

The country above this point, on the Missouri side, soon becomes bold and rocky, in places near St. Louis resembling somewhat the high lands on the Hudson, while on the Illinois side the rich American bottom extends to Alton. St. Genevieve, a French settlement in Missouri, fifty or sixty miles below St. Louis, is very beautiful. Only six miles below, on a gentle elevation, in a beautiful grove, half concealing several of the buildings, stands Jefferson barrack, from which companies are sent out annually for the quiet

and defence of our frontier. St. Louis occupies a fine, commanding site, and the first view, as you approach it, some four or five miles below, is beautiful and impressive. Catlin's picture gives a correct representation of it. It is well built, has several handsome churches, (among them the Catholic cathedral, in which is suspended a fine painting, presented by the King of France,) and a population, including those within the city and suburbs, of about 21,000. The streets, in parts of the city first built, are too narrow, but in others, of ample width, and well paved or Macadamised. One of the largest buildings for a hotel in the United States is nearly completed, hundreds of houses are annually going up, crowds are flocking hither for business, and when we consider the vast and rich country which in every direction surrounds it, the easy channels of trade opened by the Mississippi and Missouri, to the very foot of the Rocky mountains, its rapid growth to wealth and greatness seems certain. Boats leave this city almost daily for New Orleans, Louisville and Cincinnati, for Peoria, Galena and Dubuque, and not unfrequently high points on the Mississippi or Missouri. Two days ago the Antelope started for the Council Bluffs, having the present season made one voyage already to within a short distance of the mouth of the Yellow Stone. The Colonization Society has strong friends here, who have resolved to call a meeting of the citizens of St. Louis, to aid its object, on Tuesday evening next. I trust they will give a cause so worthy of universal favor, firm and substantial support.

G.

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#### EMANCIPATION IN THE WEST INDIES.

Every friend of humanity is watching with intense interest the practical results of Emancipation in the British West Indies. Many of the reports have been extremely vague and contradictory; we have hardly known when to withhold, and when to yield our confidence. The following statements come from a good source, and may, we think, be relied on as substantially correct. They are from an eye witness—one who has no personal interest in the results of the Emancipation experiment—who is no dreaming enthusiast, but a sober, intelligent, practical man. They were made to an audience, not composed of Abolitionists, but of those who take a wide and deep interest in the cause of humanity. We take the statements as they appear in the "Record," published in New Haven, Connecticut.

On Friday evening of last week, a meeting was held, on the invitation of Rev. Mr. Bacon, at the Chapel in Orange street, at which some very interesting statements respecting the results of the experiment of Emancipation in the British West Indies were made by John Scoble, Esq., an English gentleman, who went out in behalf of some English philanthropists for the purpose of making a minute experiment into the workings of the new system. A meeting was proposed of such a character as would give opportunity for inquiries which might make the information more satisfactory.

The Rev. Dr. Taylor was called to the chair. Mr. Scoble having been introduced to the meeting, made some introductory remarks and said his inquiries had been chiefly confined to the three colonies of Barbadoes, Trinidad, and British Guiana.

The first question proposed related to the comparative amount of labor under the present and the former systems. In reply, M. S. gave a statement of the amount of sugar raised in 1838—in which year, on the first of August,



the negroes were set entirely free,—as compared with the average amount of the four years of the apprentice system, and also with the average of the seven years of slavery immediately preceding. It appeared that in Guiana there was a slight balance in favor of the years of the apprenticeship, but that the crop of 1838 was larger than the average crop of the seven years of slavery. In Barbadoes the average during the 7 years of slavery was nearly 23,000 hds. During the apprenticeship, . . . . . 25,000  
 In 1838, . . . . . 33,000  
 making a large balance in favor of the present system.

In Trinidad there was an average of 2,000 hds. during the year of slavery and the apprenticeship, more than in 1838.

The three colonies together exported more in 1838 than during the seven years of slavery. The exports of sugar from all the British colonies in 1838 fell short of the average of 5 years previous by only a small amount.

As a reason for the difference in favor of Barbadoes Mr. S. stated that the negroes on that island had previous to their emancipation, been better trained than in the other colonies—that a plan had been pursued for some years past by which they have acquired the habit of laboring for themselves. The masters have allowed them a small patch of ground to cultivate on their own account, reserving to themselves one-third of the crop; and each negro has generally been able to get two barrels of sugar as his own share.

The reason for the difference in favor of the apprenticeship was stated by Mr. S. to be, that under the system the masters had acted on the plan of making the most they could out of the apprentices while they should remain in their service—and thus severities and exactions had been practised, more intolerable than slavery itself.

In regard to the prospects of the crop for the present year, Mr. S. said that in Barbadoes (if we remember correctly) it was likely to equal that of the last year. In Trinidad, the crop to the 18th of June was 17,000 hds., and judging from this, the whole crop would probably be greater this year than last. Guiana had suffered greatly this year from excessive rains followed by extraordinary drought; which were more disastrous in consequence of the drains having been neglected for the last four years, and the crop would, owing to these causes, probably be small this season.—This would undoubtedly be attributed to the emancipation by the enemies of this measure. In answer to a question respecting Jamaica, Mr. S. replied that he was not informed of the condition of that island by personal examination. A very unhappy contest had been carried on there between the planters and negroes, the planters refusing to give over 10d. a day for labor and the negroes demanding 2s. or thereabouts, which was no more than was necessary to afford them a comfortable subsistence. The planters had been compelled to yield; the amount now paid was ordinarily 1s. 8d. The crop this year would, he thought it probable, fall but little short of the amount in former years. Although the number of field hands was diminished by 10,000,—as the domestics and mechanics, and women and children declined the hard labor of the field in which they used to assist,—yet the whole amount of field labor performed was equal to what it was before. Much more labor could be obtained from freemen by wages than from slaves by the whip.

In regard to religious instructions and common education, Mr. S. made some statements showing a great improvement in these respects, and that a great anxiety and eagerness for instruction exists among the negroes.

Some of the most interesting particulars communicated related to prison statistics. These show in the three colonies above mentioned, a diminution of about one-half in the average number of criminals; comparing the present year with 1836. Most of the convictions have been for petty crimes, and a

large portion of the criminals, considered relatively to the proportion in the whole population, are *whites*. There has been no instance this year of a negro being convicted for an assault on a white man.

There is no suspicion of danger to themselves on the part of the whites. They feel far more secure than formerly. The military police which was formerly thought necessary is now disbanded. The whites never think it necessary to go armed.—The negroes are not forbidden to have arms. The cutlass, which they use in gathering the canes, is a most formidable weapon, and is trusted in their hands without fear.

In the domestic habits of the negroes Mr. S. stated that a great change had taken place. Their habitations, dress, &c., are in much better style. Marriages are increasing. The Sabbath is observed with decency and sobriety. Their general appearance and deportment have greatly improved. They are obviously much more cheerful and happy than formerly.

There has been a great advance in the price of real estate since the liberation of the negroes, amounting in Barbadoes and Trinidad to 15 per cent. on an average, and in some instances to much more.—Mr. S. thinks, however, that expectations have been too sanguine, and that the rise will prove to be greater in many cases than the real value of the property would warrant. This fact, however, shows that the inhabitants have no fears for the success of the new system.

The apprentice system, it is agreed on all hands, worked badly. The proprietors are universally pleased with the present system. An instance could not be found of one willing to go back to slavery.

The principal obstacle to the immediate and complete success of the present experiment is to be found in the *overseers* of the estates. The proprietors to a great extent, and this is especially true of Jamaica, reside in England or elsewhere and leave their estates in the hands of these men, who having been accustomed to a despotic power over the blacks, do not willingly bear to be deprived of it; they do not change their treatment of them as they should; they do every thing they can to thwart the success of the new system, and also to spread unfavorable reports respecting it; they have not been in a situation the most favorable for the cultivation of conscientious and humane feelings, and therefore wholly unfit to manage the transition from slavery to freedom. Owing to this cause Mr. S. thinks there may be for two or three years a slight diminution of exports below the amount under the apprenticeship. We would here observe, that unfavorable reports respecting the work of Emancipation are principally from Jamaica, and we have elsewhere seen it stated that they are the work of this class of persons in that island. The different Jamaica papers give accounts entirely contradictory to each other, so that it is impossible to learn the truth from those sources. There are some newspapers in this country whose intelligence from the West Indies is confined almost entirely to the unfavorable reports, or which at least carefully exclude every account which is decidedly favorable on the side of emancipation.

The first of August, the birth day of freedom, was marked by universal quiet, and every where hallowed by religious solemnities. There were no tumultuous outbreaks. Mr. S. referred the meeting to Mr. Hays, a gentleman present, who has resided for some years in Barbadoes, and who has connexions in this city, for information in regard to that island. Mr. Hays is the author of a letter from Barbadoes, which was extensively circulated in the papers last winter. He confirmed the previous statements of Mr. S. respecting Barbadoes, and said that in Bridgetown where he resided, on the day preceding the first of August many of the planters were to be seen in town purchasing presents to be distributed among their people, and that as



the sun went down men might be seen in the streets shaking hands and congratulating each other,—that on the eventful day all was quiet,—curiosity impelled him to mount his horse and ride out, and every thing appeared so much like the Sabbath that he felt ashamed to be seen abroad.

We can detail but a small part of the facts communicated by Mr. Scoble. He was listened to with great interest for about two hours. At the close, Prof. Silliman offered a resolution, which was seconded by Judge Daggett and adopted unanimously, that the thanks of the meeting be presented to Mr. Scoble for the interesting statements which he had communicated.

It was evident that the statements of Mr. S. were to be relied on as fair and correct. No one who heard him would question his candor or his honesty. He told a straight forward story of facts which he had abundant opportunity of knowing, manifestly without any exaggeration or any keeping back of those which might be unfavorable to his wishes. He considered the question as settled, that the experiment in the West Indies would prove successful. That, as far as the facts are known to us, it has hitherto proved far more so than there was reason to expect, can not, we think, be disputed by any. It would be incredible that so great a change should take place without some inconveniences. Antigua has now been going on prosperously for five years since the slaves were set entirely free.

The subject is one of great interest to every friend of humanity, and of especial interest to the people of the United States. Mr. S. made scarcely an allusion to slavery in this country, but these facts can not but produce an impression in our Southern States, where, sooner or later, they will find their way. They will show the holders of slaves there, that emancipation is for their interest. The experiment of the apprenticeship goes to prove the inexpediency of any half-way system. They will see that there is not half or a tenth part the danger to be apprehended from emancipation, that is to be feared from the continuance of slavery—that feelings of gratitude would take the place of jealousy and hate on the part of the blacks, and that emancipation would be not only an immediate benefit to the negroes, but a great pecuniary advantage to the community and to individual owners of property. The negroes, if free and rightly managed, would labor more and more to profit, would waste and steal less. The lands would undoubtedly soon rise in value so as more than to equal the present worth of the land and slaves together. To reason from the present condition of the free blacks, which in truth results from the existence of slavery, to the condition of the same class when slavery should cease, is a very great mistake. There would be motives before them to exertion and good conduct which do not now exist. The progress of the experiment in the West Indies will, however, throw more light upon the subject than any theoretical reasonings, and to that quarter shall we keep our eyes anxiously directed. At present we look thither with hope for our country.

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**SOUTH AFRICA.**—Accounts from the Cape of Good Hope to April 20th, state that the depredations of the Caffres on the settlements, continue to be the prominent subject of complaint. Private letters mention that a large business was carrying on with the new settlement of Natal. The boors there, it is stated, had entered into a treaty with Dingaan, the Caffree chief whom they defeated, by which he had agreed to restore all the horses, cattle, and arms, formerly taken from them, besides ceding to them all the country round about Natal as an independent community. It is asserted that the boors, in consequence, are no longer disposed to acknowledge themselves as British subjects. It is mentioned, as tending to encourage steam

communication by that route with the East Indies, that coal is found in abundance about Natal, and can be supplied to any extent, and the discovery was also regarded as likely to be advantageous to the colony, by promoting coasting navigation by steam. The new colony is spoken highly of in all respects, excepting that it is not adapted for the breeding of sheep.

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FROM AFRICA.

MR. KIMBALL, I forward for publication the following extracts from a letter just received from Mr. B. V. R. James, teacher and printer, attached to the mission of the American Board, Fair Hope, Cape Palmas, Africa. Mr. James is a *colored man*—was educated at the Teachers' Seminary, Andover, and has been at Cape Palmas more than two years and a half. He was a "northern man," and owes his good health to the strict attention paid to preparation for the climate before he left the country, and since his residence there by a most rigid adherence to light diet.

Yours, &c.

S. R. HALL.

PLYMOUTH, N. H., JULY 3, 1839.

"It devolves on me to inform you that God has again seen fit to visit us by affliction. We have just followed to the grave, the remains of Mrs. Savage, wife of Rev. Thomas Savage, M. D., at the head of the Episcopal mission. He was a fellow passenger with me, when I came out. He returned to the United States for his wife, who, after her arrival, had but one attack of the fever, which continued about six weeks. The loss to us was great; but death to her was gain.

"Dr. S. is from New Haven, Ct.; Mrs. S. was from Virginia. She was, I am informed, a woman of free habits and the best of health. Southerners die here as fast as Northerners. More depends on Physiological habits, than on location. Two associates of Dr. S., a gentleman and his wife, both from Massachusetts, passed through the fever lightly. Both, while in America, were, from ill health, necessitated to live on a spare diet, for one or two years.

"Dr. G., of Monrovia, who had been accustomed to low diet, while in the United States, and is remarkable for his abstemiousness here, has had little or no fever, and is a very successful practitioner, having lost but few patients.

"The Methodist mission is clothed in deep mourning also, for a beloved brother who has taken a very sudden departure to the eternal world. The Rev. Mr. Barton, whose field of labor was at the Old Colony, died March 19th. It is supposed his death was occasioned by breaking a blood vessel. He was a native of Georgia, and has left a young wife and mother, who will return to the United States by the first opportunity.

"Our school is pretty much as when I last wrote; if there is any change, it is for the better. The Board has appropriated more funds to this mission, which enables us to enlarge our operations again.

"The difficulties which have subsisted between the colonists and natives in this place, have, I hope, pretty much subsided. I learn also, by letters from the Colony at Bassa, that the war with the natives is pretty much at an end, at that place.

"I fully appreciate your advice with regard to health. I still continue the same habits with regard to diet, that I formed before I left the United States, so far as I can. I am wholly of opinion that the continuance of good health, in this country depends on the simplicity of our diet.

"CAPE PALMAS, W. AFRICA, APRIL 18, 1839. B. V. R. JAMES."

CHEERING INTELLIGENCE.—Extract from a letter, written by Rev. Geo. S. Brown, to the superintendent of the Liberia mission of the M. E. Church, dated

HEDDINGTON, MARCH 27, 1839.

“Last Sabbath was the most pleasing Sabbath to me that I have spent here. I preached to the natives through an interpreter. My sermon was about the fall of man, and the provisions of the Gospel. I told them of Christ and his sufferings. Poor Tom sunk under it, and was obliged to turn his face from the congregation and weep. An old native man, one of the most honored in this tribe, spoke aloud while I was exhorting them, and said, “O, if I knew how to serve God, I would do it.” This made several Americans who were present tremble.

“After the meeting was concluded, they all pressed around me to shake hands. The hands of many were trembling, their bosoms heaving, and the tears streaming down the cheeks of others. I feel quite anxious to have a protracted meeting here as soon as you return from Cape Palmas. We greatly need additional laborers, that the harvest, which is already white, may be gathered in. Pray for us.”—*Africa's Luminary*.

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[From the Boston Recorder.]

#### NORTHERN CLERGYMEN AND SOUTHERN SLAVERY.

“What course of action ought clergymen at the North to pursue, in regard to Slavery in the Southern States?”

This is a sort of “boundary question,” not indeed in civil geography, but in practical morals, and as is usually the case with such a question, has long been allowed, on account of its very delicate complexities, to lie at very loose ends. Some clergymen, acting in the business of moral reform, on the rule of “one thing at a time,” have relinquished their general charge of the gospel, and devoted themselves to preaching or lecturing exclusively against the *sin of slavery*. Others applying the same favorite principle, “one thing at a time,” not only to the cure of moral evils, but to the keeping of the commandments, having served, as they suppose, a proportionate time at the sacred altar; rendering to God the things that are God's; are now entering the field of political contention, that they may “render to Cæsar,” ‘to fulfil ALL righteousness,’ “the things that are Cæsar's.” These persons have, for the most part, with many others, merged their individuality, in the ‘*cujum pecus*’ of some organization, modestly shrinking perhaps, from personal responsibility, or perhaps, hoping, and very reasonably, to pass to better advantage in a crowd. The great majority, however, seem to be meditating some other movement. Many of these are waiting for existing organizations to dissolve, and to leave the public ground clear for a new and more rational experiment. Some there are who, wearied with the slow processes of nature, are attempting to hasten the desired dissolution by forcible appliances—while others would let the organizations entirely alone, believing that they would die a more signal death, and die, too, at the best time, if left to the uninterrupted workings of their own inherent disorders. There are many others, and of these I approve—who would not wait the issue of existing organizations, nor have any organization whatever in the case—but “*rising in their own places*,” as Christian ministers, declare themselves opposed to slavery, and oppose it in the name and in the spirit of Christianity, as an evil—or a sin, if you please—that ought to be done immediately away.

Have not these the right of it? why should we wait? Abolitionism, as



a distinctive organization, is approaching its "fifth act," to be sure, and will ultimately lay off its cumbersome body, but its closing seems not yet, nor should we wait to take our cue from the catastrophe. It shockingly abuses its constitution, but then it boasts a *strong* constitution and is very tenacious of life. We have often seen it convulsed, then gathering itself up, as if to die, but after a little space of apparent torpidity, it erects its shining head from beneath its scaly folds, and presently draws forth from the old *slough* that so much deformed and impeded it—its new train—more supple and bewitching than ever. It sometimes changes its whole body. It is political—then ecclesiastical—then again an amalgamation of church and state together. Vishnu of the Hindoos, perpetually shifting its incarnations to suit the caprices of the times. How long it is to go on with this process of self-inflicted *metempsychosis*, still embarrassed, and burdened, (though less and less perhaps by every new form) till it finds its last and most congenial embodiment, or, as we hope, till it drops party organization altogether, and chooses to co-operate with the rest of the people against slavery on the broad basis of a common freedom; we know not,—perhaps not soon: but one thing is certain that a proper action on the part of the people generally, will tend to hasten the result. If the Abolitionists see that men can write and speak on the subject without the aid of Anti-Slavery Societies—can vote without instructions from Anti-Slavery committees and conventions—can publish books, without branding them with the stamp of an odious association, foreclosing their general circulation at the South,—that our thousands of newspapers and periodicals, finding their way to thousands of counting rooms, workshops and firesides, can be made to circulate the healthful pulse of the North, in its free and natural course, throughout the whole country,—they will begin to attach less consequence to their organization, than they now do, and let it fall, very likely, into disuse: perhaps, more summarily, knock it in the head. However this may be—the duty of individual action, or individual responsibility, is imperious. Let ministers of the gospel take this ground—and without delay. It is too late in the progress of the question, to hope, without presumption, that the public interest in it will subside—or that the people will the sooner settle into a calm, the less they are instructed. On this question the politics of the country and its social relations, are to hinge, and if on any question of public moment the people need *correct information and sound doctrine*, it is on this. And who shall be their teachers and guides in this great and inevitable reform, but educated, experienced and responsible men? Teachers and guides there will be. The cry of oppression from the South will have an echo from the free North, from our HIGH places or our LOW, in the resentful violence of human passions, or the persuasive voice of Divine Truth.

"*Flectere si nequeo superos, Acheronta movebo*" will be the *issue* of the movement, if it is not the manifesto of its purpose. "If I cannot enlist the good, I will not restrain the vile." H. D.

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[From the *Christian Panoply* ]

CONCORD, (N. H.) JUNE 21, 1839.

On Sabbath evening before the last, Mr. Pinney gave an interesting view of the moral condition of Liberia, and its prospects and influence on the surrounding country. We were absent from town, and had not the pleasure of hearing him; but we are informed that the prospects are most cheering and encouraging to the friends of Africa and of freedom. Such has always been our expectations and anticipations; we feel confident that

these colonies will be the means of communicating blessings to that benighted and *enslaved* land, for nine-tenths of the people of the vast continent are *slaves*. Of the colonists nearly one-third are church members. In sending out emigrants, the society has been careful to select the best. So many more have offered to go than could be sent, that they have had an opportunity to choose. And again, they are the best men who emancipate their slaves; men whose efforts have been put forth to instruct and bless their slaves: these make valuable colonists.

And when the Africans are settled in their own separate community, they feel that they have a character to sustain, and a nation to create. A ponderous weight which always did, and always would have crushed them here, is thrown off; and there, in a nation by themselves, they become respected by the very men who would have pressed them down here. Liberia is fast rising; the natives feel that the colony is superior to them, and many around are anxious to copy after the example of the colonists. A star of promise is rising over that benighted land, precursor of a brighter day; and the providence of God seems now to be opening the way to carry glad tidings unto a nation which we have crushed and despoiled. We owe a debt to that land—we must pay it.

Mr. Pinney is a warm hearted christian—a man of true benevolence. He fully believes that the principles which he espouses are operating to the destruction of slavery and oppression in this and in other lands.

The slave trade and the slave dealer are the most stubborn foes to the prevalence of the influence of the Liberian colonies. The colonies are yet too weak to attack and drive the slaver from the coast; and the petty kings cannot yet come into the measures of opposition to slave trading, for by it they get their wealth. But the stronger the colonies become, the more will they be able to cope with this barbarous custom. If the whole subject of African colonization could be spread out to the eye of the christian community, they would feel that this work is of God, and will prosper.

## CONTRIBUTIONS

*To the American Colonization Society, from July 1 to August 10, 1839.*

### *Collections and Donations.*

New Jersey.—Collected and remitted by W. F. McRea,	-	-	\$24 25
Alexandria, D. C.—Presbyterian Church, Rev. Mr. Harrison,	\$21	50	
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Portsmouth, N. H.—By the Rev. J. B. Pinney, Agent,	-	-	25 53
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Methodist E. Church, Rev. Mr. Cookman,	-	27	30
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Chambersburg, Pa.—Presbyterian Church, Rev. D. Denny,	-	-	87 00
Warrenton, Va.—St. James' Church, Rev. G. Lemmon, (including \$10 72 by a "Friend to Liberia,")	-	-	15 00
Morgantown, Va.—Presbyterian Church, Rev. James Davis,	-	-	20 00
Leesburg, Va.—St. James' Church, Rev. G. Adie,	-	-	14 20
Exeter, N. H.—To constitute Rev. Isaac Hurd and Rev. Wm. Williams L. M., through Rev. J. B. Pinney,	-	-	10 00
Guilford, Conn.—By the Rev. J. B. Pinney,	-	-	60 00
Georgetown, D. C.—Methodist E. Church, \$15 75—private col.,	\$13	50,	46 25
Vicksburg, Miss.—Presbyterian Church, Rev. R. C. Hutchinson,	\$84	24	29 25
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New Haven, Conn.—Centre Church, by Rev. J. B. Pinney, . . . . .	22 25
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Ellsworth, Maine.—By Capt. G. Barker, Agent, . . . . .	50 00
Natchez, Miss.—Through Rev. Mr. Gurley—Mrs. S. R. Marshall, \$20, W. Gancampia, \$10, . . . . .	30 00
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